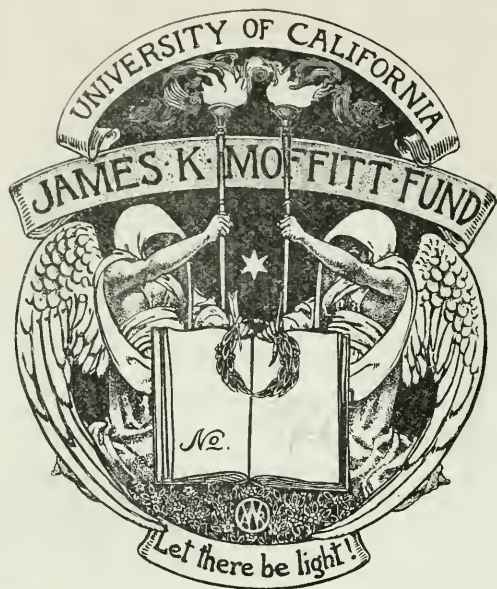
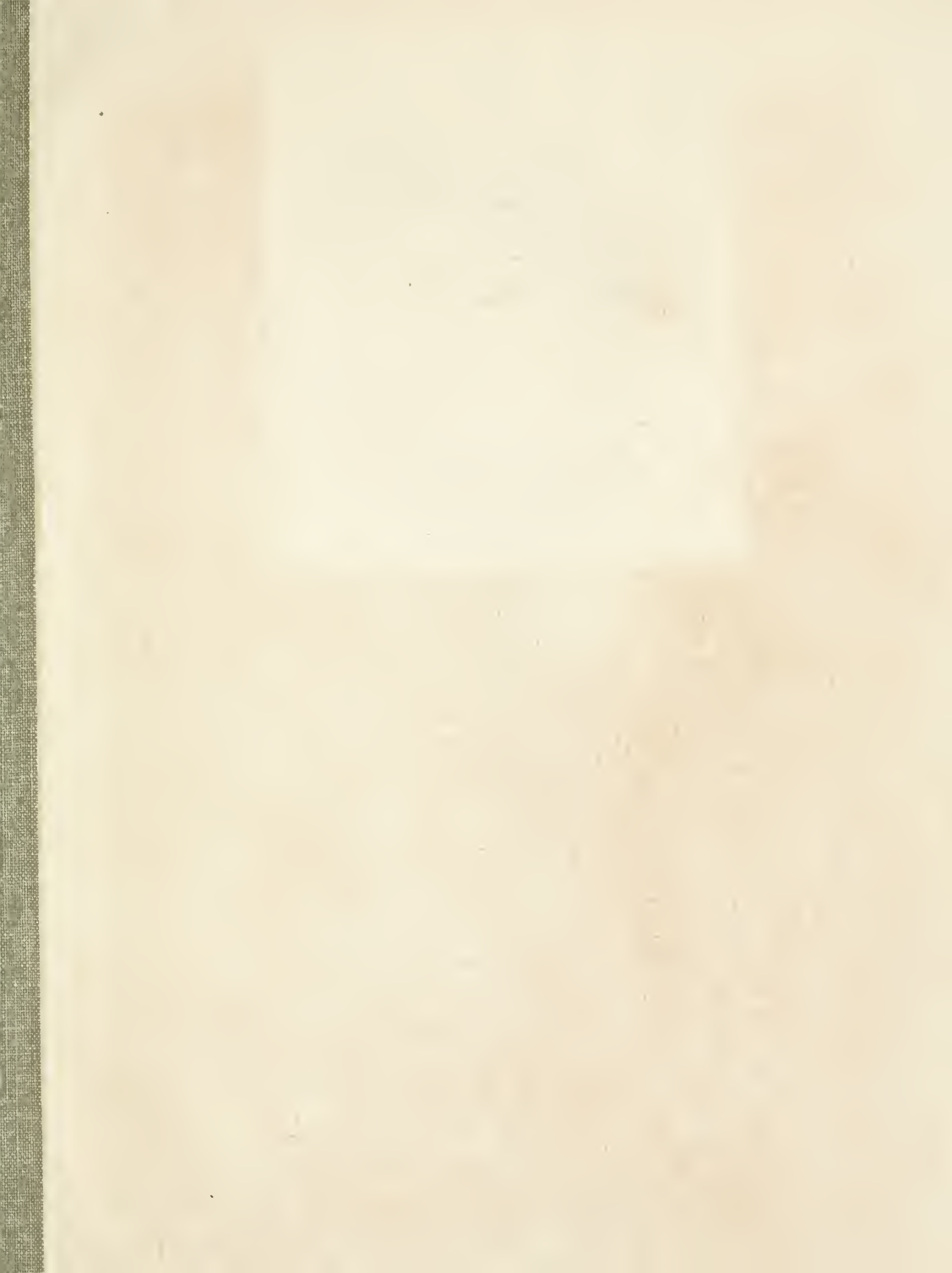


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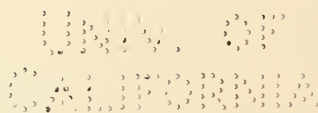
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IPHIGENIA AT AULIS
TRANSLATED BY
LADY LUMLEY



THE MALONE SOCIETY
REPRINTS
1909

74
458

This edition of Lady Lumley's translation of the
Iphigenia at Aulis of Euripides has been prepared by
Harold H. Child and checked by the General Editor.

Oct. 1909.

W. W. Greg.

TO THE
LIBRARY OF THE
AMERICAN MUSEUM OF
NATURAL HISTORY

THE play now for the first time printed is the earliest extant attempt to render into English a work of one of the Greek dramatists. The translator was Jane, daughter of Henry Fitzalan, twelfth Earl of Arundel, and wife of John, first Baron Lumley of the second creation. It is a pity that the natural companion of the present piece, Princess Elizabeth's translation, also of a tragedy of Euripides, is not forthcoming.

The volume in which the play is preserved at the British Museum, MS. Reg. 15. A. ix, bears on the first leaf the inscription: 'The doinge of my Lady Lumley dowghter to my L. Therle of Arundell,' while below is the autograph signature of Lord Lumley. It is a quarto volume of 127 leaves, a good many of which are blank and not included in the numbering, which is modern. The contents, all in Lady Lumley's autograph except in the one instance noted, are as follow:

Oratio prima Isocratis ad Demonicum	f. 2
Ends imperfectly on f. 2 ^b : f. 3 has headline only: there follow 7 blank leaves unnumbered.	
Epistola	f. 4
A new-year letter to Lord Arundel, to accompany the following Oration, and ending: <i>Filia tua tibi deditissima Ioanna Lumleya.</i>	
Oratio Isocratis 2 ^a ad Nicoclem	f. 5
Nicocles, 3 ^a Oratio Isocratis	f. 12
Epistola	f. 23
To Lord Arundel, to accompany the following Oration.	
Euagoras, Oratio quarta Isocratis ad Nicoclem	f. 24
There follows 1 blank leaf unnumbered: another has been cut out.	
Argumentū Orationis Isocratis quam in laudem pacis scripsit	f. 40
Oratio Isocratis in laudem pacis	f. 41
There follow 2 blank leaves unnumbered.	
The Tragedie of Euripides called Iphigeneia translated out of Greake into Englishe	f. 63
There follow 13 blank leaves unnumbered.	

A note: acerba audire tolerabilius, quàm videre	f. 98 ^b
There follow 2 blank leaves unnumbered.	
Two pages of extracts (in a different hand) from charter rolls of Yorkshire and Northumberland (<i>temp.</i> Hen. III & Edw. I)	f. 99 ^b
An extract of two pages: Mattheus Siluaticus de lapide aquilæ. cap, 395	f. 101 ^b
A note: Nemo poluto queat animo mederi	f. 102 ^b

The whole of the contents are in Latin with the exception of *Iphigenia*. The printed catalogue of the Royal MSS. erroneously states that this too is in Latin, and the statement has been repeated elsewhere. The arrangement of the entry in the catalogue, which separates the play from the orations, has also given rise to an unfounded belief that the former was at one time separate.

The volume appears to have served as a commonplace book or rough copy book. A fair copy of the Fourth Oration is found in another Royal MS., 15. A. ii, a small octavo volume, very carefully written, and uniform with MS. Reg. 15. A. i, containing the 'Oratio Isocratis que Archidamus inscribatur.' This last is certainly a presentation copy to Lord Arundel, and bears on the first leaf an inscription similar to and in the same hand as that in the quarto volume. It also bears Lumley's signature, having passed into his possession with the rest of Arundel's library on the latter's death.

The date of the translations is not known. They were, of course, produced after Lady Lumley's marriage, but were nevertheless in all probability still exercises of childhood. Unfortunately none of the relevant dates are known precisely. John Lumley was most likely born in 1534, Jane Fitzalan probably not later than 1537. Their marriage took place soon after May 1549,

the date of Lumley's matriculation at Cambridge. There is extant (MS. Reg. 17. A. xlix) a translation of 'Erasmus his Institution of a Christian Prince,' bearing at the end the inscription: 'Your lordeshippes obedient sone I. Lumley. 1550.' Since Lumley's own father was executed in 1537, the person addressed can only have been Arundel. The volume, moreover, bears Arundel's name. It seems probable, therefore, that husband and wife pursued their classical studies concurrently, and that the present play was translated at no long period subsequent to their marriage. Lady Lumley was buried on 9 March 1576/7.

The translation, which is by no means either literal or complete, appears from the spelling 'Iphigeneia' to have been made directly from the Greek, and this is indeed inherently probable; but a Latin version of the play by Erasmus had been printed at Paris in 1506, while a complete rendering of the Euripidean tragedies in that language was also extant.

The present edition follows the MS. line for line, and presents the text as finally corrected by the translator. All alterations are, however, recorded in the following list.

LIST OF IRREGULARITIES AND ALTERATIONS.

N.B.—In this list deletions are indicated by being placed within brackets.

- | | |
|---|---|
| <p>Argumt. 1. Tragadie.
 22. the [ehe] (<i>or</i> [che]) chefeste
 33. a nother
 48 c.w. fained (49. fainedlye)
 56. aske (<i>interlined</i>)
 59. as/though (i.e. <i>written as one word and marked for division</i>)
 69. cowcell (cowncell)
 84. be [b] let
 Text 19. abro- de [,]? (<i>query inserted but comma left</i>)
 21 c.w. wat (22. Watchemen)
 22. wal- lles:
 36. take (ke <i>written over erasure</i>)
 44 c.w. some- (45. sometimes)
 90. whoo, (oo <i>written over erasure</i>)
 115. choose
 127. Ephigeneya.
 149. Soo (<i>second o altered from t</i>)
 160 c.w. Sen (Sen.)
 165. a noth- er
 183. hinder [this] the
 184. goo. (?)
 245. seruante? (<i>query altered from comma</i>)</p> | <p>248. (<i>no c.w.</i>)
 254. crastye (?)
 270. (<i>no c.w.</i>)
 283. my nowne
 292. an (<i>interlined</i>)
 308. honor, [withe]
 330. shippes (<i>interlined</i>)
 364. barbarians (the barbarians)
 409 c.w. Me. (410. Mene.)
 422. Ephigeneya,
 424. is (<i>interlined</i>)
 455 c.w. gran-
 (456. graunted,)
 475. to [t] be (?)
 of [the]
 494. that/thorowghe
 505. parte, (r <i>interlined</i>)
 508. knowe (n <i>interlined</i>)
 523. (<i>no c.w.</i>)
 558. complai- nte. . (?)
 590. You [kn (?)] knowe
 592 c.w. Iphi- (593. Iphi.)
 607. mene (ne <i>interlined</i>)
 638. shulde [s] knowe
 648. Aga (Aga.)</p> |
|---|---|

652. fiste (firste)
 654. asonder, (?)
 676. (no c.w.)
 696. it (*interlined*)
 709. Agamemnon[s], (*comma doubtful*)
 726. your (ur *altered from u* ?)
 731. leda (Leda)
 and [, and] the
 740. (no c.w.)
 762 c.w. But (but)
 783. Agamnon (Agamemnon)
 784 c.w. de- (785. determined)
 796. he (*interlined*)
 804 c.w. Aga.
 (Sen. Agamemnon)
 853. noble/man.
 854. How [best] I praye
 (therfore *interlined*)
 859. flatterer (re *interlined*)
 874. [Iti] It is
 893. (no c.w.)
 900. shall [y] be yours/and
 (rs/ *inserted* ?)
 934. owne [daughter]. (childe
interlined)
 984 c.w. ought (985. oughte)
 990. of (*interlined*)
 1000. [tl] trulye (?)
 1021. cause [whiche] who
 1029. you [y] to
 1030. me (*interlined*)
 1052. sis-|ter [be] slayne,
 1064. [knowe] not
 1074. de-|liuer/you (r/ *inserted* ?)
 1081. broughtup (?)
 1099. may [maye] hide
 1107, 1112. your (r *interlined*,
perhaps your)
 1113. nwes, (*first stroke of w originally intended for i and dotted*)

1128. was [r] reported (?)
 1133. is (it)
 1141. harneste [?] men ? (r
altered from s)
 1151. heade ? (a *interlined and rather doubtful*)
 1153. he (*interlined*)
 hathe [he] taken
 1157. he (*interlined*)
 1164. your [daughter] husband,
 1166. And/you (*altered from for you*)
 1171 c.w. ther- (1172. therfore)
 1201. witstande (withstande)
 1208. barbarias (barbarians)
 1213. O (*interlined*)
 1215. one [,]: (e *altered and doubtful*)
 1220 c.w. more (e *altered from o*)
 1227. desire (r *interlined*)
 1251. bothe [bot] be
 1255. saye [from] your (to
interlined)
 1286. (no c.w.)
 1293. for-|sake [you] nowe.
 (me *interlined*)
 1332. speke (k *altered and blotted*)
 1348. wellthe (well *written over erasure*)
 1351. preuillie. (?)
 1354. [had] weare
 1361. iorney[:].
 1362. the (*interlined*)
 1364. wher [s] he
 1365. there/chaunced (e/ *inserted*)
 1366. uoice (*possibly noice for noise*)
 1368. meruelinge (r *inserted*)

- | | |
|--|------------------------------------|
| 1382. lenger (<i>first e altered</i>
<i>from o</i>) | 1396. that (<i>interlinea</i>) |
| 1392. taken [up] | 1408 c.w. Cho (Cho.) |
| 1393. [r(?)] up | 1409. goddes (<i>interlined</i>) |

A peculiarity of the hand is that 'u' is used consistently in all positions for vowel and consonant alike. Long 's' is usually found initially and medially except before 't' and in the second position when doubled. It has not been retained in the reprint. A minuscule 'f' repeatedly appears after a period. Ornamental flourishes complete the half-filled lines at the end of speeches and also frequently occur after catchwords. Many of the latter are followed by a stop which is not needed, but in these cases the stop has been treated as part of the flourish and omitted in the reprint. On folio 69^a the running-title is miswritten 'Iphigeneneya.'

A list of characters is given on folio 65^b. The names are in order of entrance except that the Nuntius should appear after Menelaus. The exact points of entry and exit are unmarked and not always clear, but the following tentative list may be of use. The Chorus may be assumed to be present throughout, though this is not certain.

- | | |
|--|---------------------------|
| 1. Enter Agamemnon, Senex. | 768. Enter Senex. |
| 206. Enter Menelaus. | 814 or later. Exit Senex. |
| 250 or later. Exit Senex. | 904. Exit Achilles. |
| 421. Enter Nuntius. | 905. Enter Agamemnon. |
| 447. Exit Nuntius. | 917. Enter Iphigenia. |
| 560. Exit Menelaus. | 1075. Exit Agamemnon. |
| 572. Enter Clytemnestra and Iphigenia. | 1108. Enter Achilles. |
| 657. Exit Iphigenia. | 1236. Exit Achilles. |
| 705. Exit Clytemnestra. | 1318. Exit Iphigenia. |
| 708. Exit Agamemnon. | 1331. Enter Nuntius. |
| 709. Enter Achilles. | 1390. Exit Nuntius. |
| 719. Enter Clytemnestra. | 1400. Enter Agamemnon. |
| | 1411. Exeunt omnes. |

15. A. ix.

p. 236.

Endo. of

Go Linge of my Lady Lumley
Daughter to my L. G. of
Kendall

Lumley.

UNIV. OF
CALIFORNIA

Here beginneth the
tragedie of Euripides
called Iphigenia.

Aga. Come hether O thou olde man.

Sen. I come, but what is the matter O kinge?

Aga. Thou shalte knowe anon.

Sen. I make haste to come, for my onlde age
is verie quicke and readie, for bothe
the strengthe of my limmes, and also
the sighte of mine eyes dothe yet con-
tinne.

Aga. But what meaneth this, me thinkes
I see a starre shate? / — !. ~.

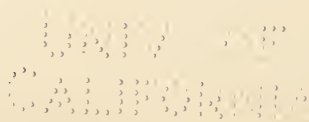
Sen. It maye be so in dede: for it is not yet
midnighte, as it may be iudged by
the course of the seven starres. / ~. /.

Aga. I thinke so too, for I heare no noise of
birdes, neither of the seac, nor yet of
the winde, all thinges nowe are quiete
and at reste. / — . — . — .

Sen. What is the cause, O kinge, that at
this time of nighte, thou comeste abro-
de, for all they that be of this hauen
take their reste still: yea and the
Wit

The Tragedie of Euripides
called Iphigeneia tran-
slated out of Greake
into Englishshe.

[fol. 63]



The Argument of the Tragadie.

After that the captaines of the grecians withe the nauye and the other preparacions of battell, did come together unto the hauen of Aulida, that from thens they mighte saile towardes Troye: ther came sodenly suche a calme wether, that forwante of wynde they coulede haue no passage. Wherfore the hooste beinge greued that they spent there their time idleye,
10 asked cowncell of the wisemen, to whom Calchas the prophecier awnswered, that if Iphigeneia the daughter of Agamemnon weare sacraficed to the goddes Diana of Aulida, that then the grecians shulde haue a fortunate passage to Troye. Wherfore the hooste beinge called together, Menelaus did perswade his brother Agamemnon to agree that his daughter might be sente for. And bicause that Clytemnestra her mother shulde
20 be the willinger to let hir goo, they fained that she shulde be married to Achilles one of the chefeste noble men of grece. This excuse none knewe but only Agamemnon, Menelaus, Calchas, and Vlysses. But Agamemnon after that he had written unto his wife

wife of this matter, repented greatly that
whiche he had done, lamentinge moche
the deathe of his daughter. Wherefore in
the nighte he wrote other letters preue-
ly unto his wife, declaringe that she shulde ³⁰
not nede to sende the uirgine hir daughter unto
Aulyda: for hir mariageshulde be deferred unto
a nother time. Thes letters he deliuered
afore daye unto an olde man his seruante,
that he mighte carye them into grece, decla-
ringe unto him, what they contained. But
Menelaus waitinge afore daye for the cōmin-
ge of the uirgine, toke the olde man carien-
ge the letter, and did reproue Agamemnon
uerye uehementlye, for his unconstantesie. ⁴⁰

In the meane time one of Clitemnestras
company tolde Agamemnon, Menelaus beinge
ther present, that Iphigeneia withe her mo-
ther Clitemnestra, and yonge Orestes hir
brother was come unto Aulida, and that all
the hooste knewe of their cōminge. Menelaus
then perceiuinge that Agamemnon colde
not sende his daughter home againe, began

[fol. 64]

fained

fainedlye to perswade him not to sleie the uirgine
50 for his sake. In the meane time whilst they
are resoninge of this matter, Clitemnestra
cōmethe in withe Iphigenia hir doughter, tho-
rowe whos cōminge Agamēnon is wonderfully
trobled, bycause he purposed to keape secrete
the counsell of his daughters deathe. Wherefore
whilst he goethe about to aske counsell of Cal-
chas, Achilles cōmethe in the meane time
to chide withe him. Whom Clitemnestra
hearinge, she dothe salute him as thoughe
60 he sholde haue bene hir sōne in lawe. Achilles
beinge ignorant of this matter dothe won-
der at it. Then Agamemnon's seruante the
olde man to whom the letters weare de-
liuered, dothe bewray Agamēnon's counsell,
and declareth to them the hole matter.
Then Achilles beinge angrie that under the
cooler of his name, they had determined
the deathe of the uirgine, he dothe defen-
de hir in the cowcell of the grecians,
70 that she shulde not be slaine, but he is
ouercomed withe the uoice of the cōmon
people. Wherefore whan the matter was
broughte to suche a troble, that the whole
hooste

hooste required the uirgine, and Achilles
onlye was redie to contende againste
them all. Then Iphigenia her selfe chaũ-
ged hir minde, and perswadethe hir mo-
ther, that it is better for her to dye a glo-
rious deathe, then that for the safegarde
only of hir life, either so many noblemẽ 80
shoulde fall out within them selues, or
else suche a noble enterprise, beinge ta-
ken in hande, shulde shamefullye agai-
ne be let slippe. Wherfore she beinge
brought to the aulter of the goddes,
was taken up to the countrie of Tau-
rus, and in hir place was sente a
white harte. And whan the sacrafice
was thus finisshed the grecians sai-
led to Troye.

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The ende of the
Argument.

[fol. 65]

The names of the spekers in
this Tragedie.

1. Agamemnon, the kinge.
2. Senex, an olde man his seruante.
3. Chorus, a companie of women.
4. Menelaus, Agamēnons brother.
5. Clytemnestra, Agamēnons wife.
6. Iphigeneia, the daughter of Clitemnestra
and Agamēnon.
7. Achylles, her fained husbände.
8. Nuncius, the messenger.

Here beginnethe the
tragedie of Euripides
called Iphigeneia.

Aga. Come hether O thou olde man.

Sen. I come, but what is the matter O kinge?

Aga. Thou shalte knowe anone.

Sen. I make haste to come, for my oulde age
is uerie quicke and redie, for bothe
the strengthe of my limmes, and also
the sighte of mine eyes dothe yet con-
tinue.

Aga. But what meanethe this, me thinkes
I see a starre shoote? 10

Sen. It maye be so in dede: for it is not yet
midnighte, as it may be iudged by
the course of the seuen starres.

Aga. I thinke so too, for I heare no noise of
birdes, neither of the seae, nor yet of
the winde, all thinges nowe are quiete
and at reste.

Sen. What is the cause, O kinge, that at
this time of nighte, thou cōmeste abro-
de? for all they that be of this hauen 20
take their reste still: yea and the
[fol. 66] wat

Iphigeneya.

Watchemen as yet are not come from the walles: wherfore I thinke it mete to goo in.

Aga. O thou oulde man thou semeste unto me to be uerye happie: for trulie I do thinke that mortall man to be uerye fortunate, whiche beinge witheout honor dothe leade his life quietlye: for I can not iudge their estate to be happie, whiche rule in honor.

Sen. In thes thinges the glorie and renowne of ³⁰ mans life dothe chefelye consiste.

Aga. But this renowne is uerye brickle, for to wisshe for dignitie, it semethe uerye plesant, but it uexethe them that obtaine it: for sometimes the goddes not trulye honored take uengance of mans life, and otherwhiles againe mens mindes withe care and thoughte to bringe their matters to passe are wonderfully troubled.

Sen. I do not praise this opinion in a noble ⁴⁰ man, for O Agamemnon, thou waste not borne to haue all thinges chaunce happely unto the: for seinge thou arte a mortall man, thou muste sometime reioyse, and
some-

Iphigeneya.

sometimes againe be sorie; for whether
you will or no, this muste nedes happen,
bycause it is so appointed by the goddes.
But me thinkes you are writinge a
letter by candle lighte: what is this wri-
tinge? that you haue in your hande? 50
whiche sometime you teare, and then
write againe: otherwhiles you seale it,
and anone unseale it againe, lamẽtinge,
and wepinge. For you seme to make
suche sorowe, as thoughe you weare out
of your witte: What is the matter, O
kinge, what is the matter: If you will
shewe it me, you shall tell it to a trus-
tie man and a faithfull: for thou kno-
weste me to be one that Tindarus thy 60
wiues father sente withe hir, as parte
of hir dowrie: bicause he thoughte me to
be a messenger mete for suche a
spouse.

Aga. Thou knoweste that Leda Thyestes
daughter, had thre daughters Phœbes
and Clytemnestra, whom I married:
[fol. 67] and

Iphigeneya.

and Helena whom manye noble men desired to haue to their wiues: But hir father Tindarus consideringe what greate destruction 70 was thretened to them that obtained hir: doughted longe, whether he shulde giue hir in mariage to any of them, or noo. Wherefore bycause he desired to haue all thinges to happen prosperously, he caused all the younge men that desired to marie his daughter, to come all together into the temple, and ther to make a promise eche to other before the goddes, that yf any man either grecian or els barbarian woulde 80 goo about to take Helena from him, whō she choose to be hir husbände: that than they all wolde withe cruell battell take uengance of that man. And this beinge thus brought to passe, Tyndarus gaue her free libertie to chose amonge them all, whom she liked beste: and she choose Menelaus: but I wolde to god it had not happened: for withein a while after, Paris, whoo, as the cōmon uoice saithe 90 was

Iphigeneia.

was iudge betwene the goddes of their
bewtie, came to Lacedemon and he
beinge a goodlie yonge man, and of
noble parentage, began to fall in loue
withe her and so takinge hir priuelye
awaye, broughte hir to a litle uillage,
uppon the hill Ida. But as sone as
thes nwes weare broughte to Menela-
us, he beinge as one halfe out of his
witte for anger, began to reherse the ¹⁰⁰
couenante, whiche he and diuers other
noble men had made betwixte them
at the desire of Tindarus: sainge that
it was mete that they than shulde hel-
pe him, seinge he was oppressed withe
suche a manyfeste iniurye. And the
grecians beinge wonderfully moued
withe his petefull complainte decreed,
that they all wolde withe battaile
inuade the Troianes, whiche so wron- ¹¹⁰
gefully had taken awaye Hellen.
Wherefore after that they had prepa-
red weapons, horses, charettes, and
[fol. 68] all

Iphigeneya.

all other thinges necessarie for the battell
they choose me to be their capitaine, bicause
I was Menelaus brother. But I wolde that
this honor had happened to some other
in my place: for nowe we hauinge gathered
together our hooste, and prepared
our selues ready to battell, are constra¹²⁰
ined to tary here idle at this hauen, bi-
cause the windes beinge againste us,
we can saile no further. And Calchas
the prophesier studieng long what shu-
lde be the cause of it and occasion, at
lengthe hathe answered that if my dau-
ghter Ephigeneya be slaine and sacrafised
to the goddes Dyana, that then the who-
le hooste shall not onlye haue free passage
to Troye, but also uictoriously conquer it:¹³⁰
But witheout the dethe of my daughter,
none of all thes thinges can be broughte
to passe. As sone as I harde of this, I cōman-
ded that the hooste shulde be sente home
agayne. For I answered that my daughter
shulde neuer be slayne throughe my consent.
But

Iphigeneneya.

But I usinge all maner of meanes to
perswade my brother to the contrarie, yet
notwithstandinge I was so moued with
his earnest desire, that at lengthe, I ¹⁴⁰
agreinge to his cruell requeste, wrote
a letter to my wife, that she shulde sen-
de my daughter hether. And bicause she
shulde be the better willinge to let hir goo,
I fained that she shulde be married to
Achilles: bicause he was so desirous of
her, that he denied to goo to battell,
witheout he might haue hir to his wife;
Soo that nowe I haue determined the
deathe of my daughter, under the color ¹⁵⁰
of mariage, and none knoweth of this,
saue only Menelaus, Calchas, and Vlis-
ses. But nowe I repentinge me of the
message whiche I wrote to my wife of,
haue here in this letter denied all that
I saied before. So that if you will carie
this letter unto greace, I will declare
unto you all that is conteined in it,
bicause I knowe you to be a faithfull ser-
uante, bothe to my wife and me. ¹⁶⁰

[fol. 69]

Sen

Iphigeneya.

Sen. Shew me I praye you, what answere I shall make to your wife agreable to the letter?

Aga. Tell hir that she shall not nede at this time to sende my daughter hether: for her mariage shall be differred unto a nother time.

Sen. Will not Achilles thinke you be angerie, for that under the color of him you haue determined the deathe of your doughter?

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Aga. Achilles beareth the name onely: but he is not partaker of the thinge. Neither knowethe he what crafte we goo aboute.

Sen. Thou haste prepared greuouse thinges, O kinge, for thou haste determined to sacrafice thy owne childe, under the colour of mariage.

Aga. Alas, I was than wonderfully disceiued, for the whiche I am nowe meruelous- 180
sely trobled. Wherefore I praie thee make haste, and let not thy oulde age hinder the in this iourney.
Sen.

Iphigeneya.

Sen. I make haste to goo, O kinge.

Aga. Do not staie by the plesante springes,
and tarie not under the shadoinge
trees, neither let any slepe hinder the.

Sen. Do not you thinke any suche slouthe-
fulnes in me O kinge.

Aga. I praie you marke well the waye, ¹⁹⁰
and loke aboute it diligently, leste
that my wife preuentinge you, happ-
en to come hether withe my daughter
in the meane time.

Sen. It shalbe done euen so.

Aga. Make haste I praie the, and if thou
mete my wife, turne hir backe againe.

Sen. But what shall I do that your wife
and your daughter may beleue me?

Aga. Deliuer them this token, whiche ²⁰⁰
is enclosed in this letter: go quicke-
ly, for the daye beginnethe to apeare:
I pray the helpe me nowe in this mat-
ter: for ther is no man to whom all
thinges haue chaunsed happelye.

[fol. 70]

Cho.

Iphigeneya.

Cho. What is this? me thinkes I see Menelaius
striuinge withe Agamemnons seruante.

Sen. Darest thou O Menelaus cõmitte so
greuous an offence in takinge awaye
thos letters, whiche is neither mete, ²¹⁰
neither lawfull that thou shuldest
see.

Mene. Goo thy waye thou arte to faithefull
to thy master.

Sen. Truly you haue obiected to me a good
reproche.

Mene. Thou haste deserued ponishment.

Sen. It is not mete that thou shuldeste
open thos letters, whiche I carie.

Mene. Neither oughtest thou to bringe ²²⁰
suche a mischefe uppon all grece.

Sene. Thou striueste in uaine, Menelaius,
for I will not deliuer my letters to
the.

Mene. Thou shalte not passe withe them.

Senex. And I will not leue them behinde me.

Me.

Iphigeneya.

Me. If thou wilt not deliuer them to me I
will breake thy hede withe my mace.

Sen. I passe not for that: for I thinke it a
good thinge to dye for my masters ²³⁰
cause.

Men. O thou frowarde felowe deliuer me
thi letters and make no more busy-
nes heare.

Sen. Helpe O Agamēnon I suffer iniurie
heare of Menelaus: for withe stron-
ge hande, he hath taken awaie your
letter and he passethe not of hones-
tie nor yet of righte.

Aga. Howe, what busines, and contention ²⁴⁰
is ther amongste you?

Sen. I oughte rather to tell the matter
then you Menelaus.

Aga. What haue you to do Menelayus
withe my seruante? or what cause
haue you to striue withe him, and
to take awaie that whiche pertai-
nethe to me?

[fol. 71]

Iphigeneya.

Mene. Turne towarde me I praye you that I
maye tell you all the matter. 250

Aga. Thinke you, that I the sone of Atreus am
afraide to loke uppon the Menelaus?

Mene. Seeste thou O Agamemnon thes thy
letters whiche containe thy craftye
counsell?

Aga. I see them uery well, but thou shalte
not keape them longe.

Mene. Suerlie I will not deliuer them to
the before that I haue shewed them
unto the whole hooste. 260

Aga. Wilte thou desire to knowe that whi-
che dothe not becōme the, and darest
thou open the seales of my letters?

Mene. As sone as I had opened thy letter I
merueyled what mischefe had put
thos thinges in thi mynde, whiche
thou haste priuely declared in
this letter.

Aga. Wheare diddest thou get my
letter? 270

Iphigeneya.

Mene. I toke them from your seruante, for I
watchinge by the hooste to heare of
your daughters cōminge, bi chaunce
met withe him.

Aga. Do you thinke it mete, that you
shulde knowe of my matters, I praye
you, is not this a token of a naugh-
tie and unshamefaste man?

Me. It was my pleasure so to do: for I owe
no dutie to the. 280

Aga. Thinke you that I can suffer this so
greuous a thinge, that I shulde ney-
ther do my busines, nor yet rule my
nowne house after my fansye?

Mene. Suerlye you chaunge your minde
oftentimes, for sometime you thinke
one thinge, and by and by ageyne
you are in a nother minde. ↘

Aga. In dede you file your wordes well:
but a lerned tonge disposed to euell 290
is a naughtie thinge.

[fol. 72]

Mene.

Iphigeneya.

† Mene. Yea, and an unconstante, and a diuers minde is as euell. But nowe I will ouercome you withe your owne wordes if you will not denie them for anger: for I will not speake them gretlye for your prayse. Do not you remember that whan you desired to be made captaine ouer the grecians you semed to refuse it? althoughe in³⁰⁰ deade you wisshed for it: howe lowlie than did you shewe your selfe, takinge euerie man by the hande, and kepinge open householde, and salutinge euerie man after his degree, as thoughe you wolde haue bought your honor withe the good will of the people. But as sone as you had obtained this honor, you began to change your condicions: for you refused the frendshipe of them,³¹⁰ whiche had shewed them selues frindly to you afore, and then you waxed proude, kepinge your selfe secretly within your house. But it dothe not become a good man to chaunge his fassions after that he is in honor. for he oughte than
to

Iphigeneya.

to be more faithfull to his frindes,
when that he is in place to do them
pleasure. I haue obiected this reproche
unto you, bicause I my selfe haue had ³²⁰
profe of it. After that you withe the
whole hooste weare come to this hauẽ,
you weare careles: but whan you cou-
lde haue no passage ouer the see, and
the grecians desired license to goo home,
refusinge to spende their time idelly
heare, Then you beinge wonderfully
trobled, fearinge leaste an euell repor-
te shulde rise of you, bicause you beinge
captaine ouer a thousande shippes shulde not ³³⁰
ouercome Troie, you asked counsell of
me what you mighte do, that you mig-
hte neither loose dignite, nor yet dishonor
your name. Wherfore as sone as Calc-
has the proficier had answered that
the grecians shulde bothe passe the see
quietly, and also conquer Troye, if your
daughter weare sacrafised to the god-
des Diana, then you weare uerye gladde,
[fol. 73] and

Iphigeneya.

and promised of your owne accorde to giue ³⁴⁰
your daughter to be sacrafised: and beinge
not compelled by any power, you sente unto
your wife for your daughter, faininge
that she sholde be married to Achilles. But
nowe sodenly you haue chaunged your
minde, and haue written other letters:
saience that you will not agree to the
deathe of your owne childe: take hede
that you do not denie this, for the hea-
uen it selfe can beare witnes of your ³⁵⁰
saienges. Truly this same dothe happen
to diuers other men, whiche in the be-
ginninge whan they take any weightie
matter in hande, do labor uerie diligent-
lie till they haue obteyned it, and then
they leue it of shamefullye: whiche shame
dothe chance sometimes throughe the
fearfulnes of the subiectes, and someti-
mes whan they do rule the cōmon welthe
whiche are unmete for it. But nowe I do ³⁶⁰
chefelye lamente the state of the unfor-
tunate grecians, whiche whan they toke
in hande a noble enterprise againste
the

Iphigeneya.

barbarians, are constrained throughe
your occasion, and your daughters,
withe grete dishonor to leaue the same.
Wherefore truly I thinke that no captai-
ne ought to be chosen for dignite, nor
yet for fauor, but rather for witte: for
he that shulde rule an hooste, oughte ³⁷⁰
in wisdom to excell all other.

Cho. Suerly it is a greuouse thinge that
one shulde fall out withe an other:
but speciallie that any contention
shulde be amonge brethren.

Aga. Nowe I will tell you of your fautes,
Menelaus, but in fewe wordes, leste
I shulde seme to be unshamfaste. Where-
fore I will speake to you as it becū-
methe one brother to an other. Tell ³⁸⁰
me I praye you, why you do sighe so?
who hathe done you any iniurye? Do
you lament the takinge awaye of
your wife? But we can not promise
you to get hir againe for you. For
you your selfe haue bene the occasion
[fol. 74] of

Iphigeneya.

of your owne trouble. Wherfore seinge I haue not offended you: ther is no cause that I shulde suffer ponishment for that, whiche I am not giltye of. Dothe my preferment trouble you? or els dothe the desier of your bewtifull wife uexe you? for euell men diuers times haue suche like desiers. And althoughe truly I am to blame, for that I haue not better determined my matters, yet I feare me leste you are moche more to be reprehended, for that you beinge deliuered of an euell wife, can not be contented.

Cho. Thes saienges truly do not agree withe that whiche was spoken before. Yet notwithstandinge they do teache us well, that we oughte not willingly to hurte our children.

Aga. Alas I wretche haue neuer a frinde.

Mene. Yes you haue diuers frindes, excepte you will neglecte them.

Aga. But it dothe becōme frindes to lamēte one withe an other.

Me.

Iphigeneya.

Mene. If you wolde haue frindes, you weare ⁴¹⁰
beste to loue them, whom you desier
to helpe: and not them whom you
wolde hurte.

Aga. Why, do you not thinke that grece
nedethe helpe in this matter?

Mene. Yes, but I thinke that bothe you, and
grece also are bewitched of some god.

Aga. Brother me thinkes you are to proude
of honor: wherfore I muste seake some
other waie, and get me other frindes. ⁴²⁰

Nun. O Agamemnon, thou ualiant captaine,
I haue broughte to the Ephigeneya,
thy daughter, whom thou diddeste
sende for: and withe hir is come Clitē-
nestra thy wife, and Orestes, that
thou mightest be comforted withe
the sighte of them. I haue made ha-
ste to bringe you this nwes: bicause I
see all the grecians waitinge for the
cōminge of your daughter as it ⁴³⁰
weare for some strange thinge,
[fol. 75] and

Iphigeneya.

and some of them saye, that you haue sente
for hir bycause you are desirous to see her,
other iudge that she shulde be maried,
and some thinkethe that she shulde be
sacraficed to the goddes Dyana. Tell
me, O kinge, I praye the, to whom shall
she be maried? But nowe let us leaue
to speake of suche thinges, for it is
nede and time to prepare that whi- 440
che shalbe necessarie for the weddinge.
Wherfore I praye you Menelaius, also
be merie, for this day as I truste
shall be uerie fortunate to Iphigeneya.

Aga. Thou haste saied well, wherfore goo
thou in, for all thinges will chance
happely to the. But what shall I saye
whiche am thus in troble, and yet
may not bewaile my owne miserye.
for this occasion they which are of 450
meane estate seme unto me uerie
happie. for they may complaine of
their miserie, and bewaile withe
teares the deathe of their children
/ but to noble men no suche thinge is
gran-

Iphigeneya.

graunted, for I dare not lament my
unfortunate chaunce, and yet it gre-
uethe me that I may not shewe my mise-
rie. Wherfore I knowe not what I shulde
saie unto my wife, nor withe what face ⁴⁶⁰
I shulde loke uppon her. Alas she hathe
undone me bicause of her cōminge,
althoughe in dede she thinkethe she hath
a good occasion, for she beleueth that
hir daughter shalbe married, in whiche
thinge she shall finde me a liar. Againe
I haue pitie of the litell gerle, for I knowe
she will speake thus unto me, O father
will you kill me? if you forsake me, of
whom shall I aske remedie, Alas what ⁴⁷⁰
answer shall I make to this, suerly na-
ture oughte to moue me to pitie, and
if that wolde not, yet shame shulde let
me. Alas, Alas: What a greate reproche
is it, the father to be an occasion of
his owne childes deathe. Howe therfore
am I trobled? On this parte pitie and
[fol. 76] shame

Iphigeneya.

shame, on the other side honor and glorie dothe
moche moue me.

Cho. We also lamente your chaunce, so moche as ⁴⁸⁰
it becōmethe women to lamente the
miserie of princes.

Me. I praye you brother let me see your hande.

Aga. I giue you libertie: for I will put all the
uictorie in your hande.

Me. I will not flatter you brother, but I will
shewe you faithfully my opinion. Suer-
ly when I sawe you in suche miserie I was
moued withe brotherly pitie, and lame-
nted moche your chaunce. Wherefore ⁴⁹⁰
nowe I cownsell you, not to sleve your
daughter, neyther to do your selfe
any damage for my cause. for it is not
mete, that thorowghe my occasion you
shulde hinder either your selfe, or any
of your children. For I waienge the
matter, consider what a greuous
thinge it is to kille your owne childe.
And besides this I pitie moche hir, by-
cause I do consider she is my kinswomā ⁵⁰⁰
and hathe not deserued to dye for Helen's
cause.

Iphigeneya.

cause. Wherefore I will counsell you not
to sacrifice your daughter, but rather
to sende home againe the whoole hooste,
And as for my parte, I will agre unto
you. For I consideringe howe a father
oughte to loue his childe, haue chaun-
ged clene my opinion: for I knowe a
good man ought to folowe that whiche
is good. 510

Cho. O Menelayus, you haue spoken lyke
a noble man.

Aga. I praise you Menelaus bicause you ha-
ue chaunged your minde so gentlye.

Me. Suerlye ambition and desire of welthe
hathe caused moche strife betwene
bretherne, howbeit I do abhorre soche
cruell brotherhoode.

Aga. Althoughe you are agreed, yet I am
compelled to slee my daughter. 520

Me. Whie, no bodie will compell you.

Aga. Yes trulye the whole hooste will re-
quier hir of me.

[fol. 77]

Iphigeneya.

Mene. If you will sende her home againe, you neede not deliuer her to the grecians.

Aga. If I shulde deceiue them heare, then they wolde ponisse me, whan I come home.

Mene. You oughte not trulie to feare so moche the hooste: for they knowe not of ⁵³⁰ this matter.

Aga. But I doute leste Calchas shewe them of it.

Mene. You may remedie that in ponisshinge him.

Aga. Brother do you not feare Vlisses?

Mene. Yes trulye, for it dothe lie in his power to hurte either you or me.

Aga. I doughte that for he studiethe uerye moche to get the good will and fauor ⁵⁴⁰ of the people.

Mene. He is desirouse in dede of ambition and honor.

Aga. If he shulde gather the people together, and declare unto them what Calchas hathe saied of my daughter, suerlie he

Iphigeneya.

he might quickelye perswade them to
sleye you and me, that thay might get
her the easelier. But if it shulde chaun-
ce that I shulde flie, then truly they ⁵⁵⁰
wolde not onlie seke to destroie me,
but also my children. Nowe therfore
seinge that I am in soche troble that
I knowe not what to do, I shall desier
you, O Menelaius, not to shewe this nwes
unto my wife, before that Iphigeneya
be all redie sacrafised, that I may be
lesse moued withe hir pitious complai-
nte. And I praye you also, O ye women,
not to open this matter. 560

Cho. Truly we may see nowe, that they are
mooste happie, whiche beinge neither
in to hye estate, nor yet oppressed
withe to moche pouertie, may quietly
enioye the companie of their frindes.
But beholde heare cōmethe Clytemne-
stra the quene and Iphigeneya
her daughter, beinge adorned withe
all nobles, Let us therfore mete hir
[fol. 78] withe

Iphigeneya.

withe moche mirth, lest she shulde be abasshed 570
at hir cōminge into a strange countrie.

Cly. This trulye is a token of good lucke that so
manye noble women meate us. Let us
therfore cōme downe from our charet,
that they may bringe us to Agamemnons
lodginge.

Iphi. I praye you mother be not offended withe
me, thoughe I do embrace my father.

Cly. O kinge Agamemnon I am come hether
to fulfill your cōmaundement in that 580
you sente for me.

Iphi. And I also, O father, am come beinge not
a litle ioyous that I maye see you.

Aga. Neither am I sorie of your companye
daughter, for of all my childrẽ I loue you
beste.

Iphi. What is the cause father, that you seame
to be so sadde, seinge you saye, you are so
ioyfull at our comminge.

Aga. You knowe daughter, that he whiche 590
rulethe an hooste shall haue diuers oc-
cations to be trobled.

Iphi-

Iphigeneya.

Iphi. Althoughe in dede a captaine ouer an
hooste shall be disquieted withe sondrie
causes, yet I praye you set aside all soche
trobles, and be merie withe us whiche
are therfore come unto you.

Aga. I will folowe your councell daughter, for
I will reioyse as longe as I may haue
your companie. 600

Iphi. But what meanethe this father that
you do lament so?

Aga. I haue good cause to morne: for after
this daye I shall not see you ageine
of a greate while.

Iphi. I do not understande, O father, what
you mene by this.

Aga. Trulye daughter the more wittely you
speake, the more you trouble me.

Iphi. If it be so father, then will I studie ⁶¹⁰
to seme more folisshe that you may
be delited.

[fol. 79]

Aga.

Iphigeneya.

Aga. Suerly I am constrained to praise gretlye your witte, for I do delite moche in it.

Iphi. I praye you than father set awaye all other bu-sines, and tarie amongste us your children.

Aga. Indede I am desirous so to do, althoughe I can not as yet haue libertie.

Iphi. What is the matter father that you tarie heare so longe in this hauen. 620

Aga. Trulye we are desirous to goo hens, but we can haue no passage.

Iphi. Where I praye you dwell thos people whiche are called the troians?

Aga. They are under the kyngdome of Priamus.

Iphi. I wolde to god I might goo withe you into thos parties.

Aga. I will graunte you your requeste daughter, for I am determined to take you with me. 630

Iphi. Shall I goo alone, or els with my mother?

Aga. No trulie you shall neither haue the companie of me, nor yet of your mother.
Iphi.

Iphigeneya.

Iphi. Whie? will you set me in a strange house?

Aga. Leaue to enquier of suche thinges, for it is not lawfull that women shulde knowe them.

Iphi. Make haste O father to goo unto Troye, that you may come quickly ageine ⁶⁴⁰ from thens.

Aga. So I do daughter, but I muste sacrafice firste.

Iphi. Shall I be at the sacrafice father?

Aga. Ye daughter, for you muste be one of the chefeste.

Iphi. Why? shall I dawnce aboute it?

Aga Truly I counte my selfe more happie bicause you do not understande me, goo your waye therfore and make you ⁶⁵⁰ redie withe the other uirgins. But let me fiste take my leaue of you, for this daye shall seperate you and me
[fol. 80] farre

Iphigeneya.

farre asonder; althoughe this your mariage
shalbe uerie noble, yet truly it dothe greue
me to bestowe you so farre of, whom withe
suche care I haue brought up.

Cli. Althoughe you are somewhat trobled yet I
am not of so slender a wit, but that I can
easily be perswaded, seinge that bothe the ⁶⁶⁰
custome and also time dothe require.
but tell me I praye you shall not Achilles
be my daughters husbande?

Aga. Yes trulie.

Cli. He is a mete mariage in dede, but I am
desirous to knowe wher he dwellethe.

Aga. His dwellinge is aboute the flode Aphidna.

Cli. Whan I praye you shall the weddinge be?

Aga. Trulie uerie shortelie, for we make haste
to goo hence. 670

Cli. If it be so, then you haue nede to sacre-
fice that whiche muste be done before
the weddinge.

Aga. I will goo about it therfore, that the ma-
riage may be done the quickelier.

Cli. Wher I pray you shall the feste be?

Iphigeneya.

Aga. Heare bicause of the hooste.

Cli. Shewe me I praye you the place, that I
may be partaker of it.

Aga. I praye you wife obey me in this matter. 680

Cli. What cause haue you, O kinge, to saie so,
for whan did I euer disobey you?

Aga. I am determined to marie my daughter
here.

Cli. Shall not I beinge hir mother be at the
weddinge?

Aga. No trulie: for she shalbe married among-
ste the grecians.

Cli. Wheare then shall I tarie?

Aga. It is beste for you to goo againe to grece. 690

Cli. If I leaue my daughter behinde me,
who shall than be in my steade?

Aga. Trulie I will do your office: for it doth
not become you to be amongst
suche a companye of men.

[fol. 81]

Cli.

Iphigeneya.

Cli. Althoughe that it be not mete indede: yet the mother ought to be at the mariage of the daughter.

Aga. But I thinke you haue more nede to be amongste your other daughters at grece: 700 make you redie therfore to go home.

Cli. I will not goo home yet, for you oughte to do sacrafice onlie: but I muste see all thinges made redie for the mariage.

Aga. I haue labored in uayne: for althoughe I haue used deceite and crafte, yea unto my dearest frindes: yet I can not fulfill my purpose.

Achyll. Wher is Agamemnon, the captaine of the grecians, or who of his seruantes will call 710 him unto me. For I beinge moued withe the pitious complaintes of the people, am compelled to enquire of their captaines the cause, whi they beinge constrayned to forsake bothe their wiues, their children, and also their countrie, nowe lie heare idly without any ualiant dedes doinge?

Cly.

Iphigeneya.

Cly. As sone as I harde your uoice, O Achilles,
I came out hastely to meate you. 720

Achyll. What woman is this that semeth
so bewtifull?

Cly. I do not meruell thoughe you knowe
not me, whom you neuer sawe: Yet
neuertheles, I muste nedes praise
your shamefastenes.

Achill. Who are you I pray you, that you be-
inge a woman dare come amongst
suche a companie of men?

Cly. My name is Clitemnestra, and I am 730
the daughter of leda and the
wife of Agamemnon.

Achill. You haue declared uerie well in few
wordes what you are, and althoughe
you be a noble woman, yet is it not
lawfull for me to tarie heare.

Cli. Whether goo you I praye you let us
shake handes to gether: for I truste
this mariage shalbe uerie fortunate
unto you. 740

[fol. 82]

Iphigeneya.

Achil. It is not lawfull that I shulde be so familiar
withe Agamemnons wife.

Clit. Yes trulie you may well inoughe, seinge
you shall marie my daughter.

Achill. I do not knowe what mariage you meane,
excepte you haue harde some nwes, whiche
bicause you knowe to be untrue, you reporte
as a false tale.

Clit. I do not meruell, allthoughe you will not be
acknowen of this mariage: for it is the fassion ⁷⁵⁰
of all younge men to kepe it secrete for
a time.

Achil. No trulie I will not dissemble withe you
for in dede I neuer desired the mariage
of your daughter.

Clit. Yf it be so in dede, then I maruell as
moche of your saienges as you did of mine.

Achill. Tell me I praye you wherfore you haue
spoken thes thinges: for it may happen
that bothe of us are deceiued. ⁷⁶⁰

Clitt. Thinke you that it is not a grete shame
unto me, that I haue tolde suche a lye,
But

Iphigeneya.

but I will nowe goo, and knowe the tru-
the of all this matter.

Achill. Tell me I praie you, or you goo hence,
wher your husbande is? for I am uerie
desirous to speake withe him.

Sen. Tarie I praie you, O Achilles, for I muste
speake bothe withe you, and also withe
Clitemnestra.

770

Clit. Who dothe call me so hastelye?

Sen. It is euen I the seruant of Agamēnon.

Clit. If you haue any thinge to saie to us
come neare, and tell it quickelie
witheout any circumstance, for you
neade not to doughte us, for I knowe
you haue euer serued diligentlie
bothe me and also diuers of myne
awnciters.

Sen. Bicause I haue bene euer faithfull 780
unto you, therfore nowe I muste
open unto you a uerye secrete
thinge, trulie Agamnon hathe
[fol. 83] de-

Iphigeneya.

determined to sleye Iphigeneya his daughter in sacrafice.

† Clit. Suerlie I thinke either you be madde to tell suche an unlikelie tale, or els if it be so in dede, Agamemnon to be halfe out of his witte to agree to suche a cruell murther.

790

Sen. No trulie he is not madde thoughe in dede he hathe plaied the madde mans parte.

Clit. Wherfore I praye you hathe he pretended to do so cruell a dede.

Sen. Trulye he is compelled to do so: for Calchas the propheciar hath answered that the grecians can not sayle to troie without the deathe of your daughter.

Cli. If this be true, wherfore than did he ⁸⁰⁰ faine, that she shulde be married.

Sen. That was bicause you shulde be the better willinge to let hir come.

Cli. Howe I praye you, do you knowe this.
Aga.

Iphigeneya.

Sen. Agamemnon him selfe shewed me of this thinge: for once he did repente him selfe so moche of the consentinge to his daughters deathe, that he was determined to sende you a nother letter by me, whiche was contrarie to the firste. 810

Cli. Whie did you not deliuer them to me?

Sen. As I was bringinge them, I happened to mete withe Menelaus, who withe uiolence toke them from me.

Cly. Heare you this O Achilles?

Achill. Yea truly I heare it well, and I pitie you moche: for I do euen abhorre this cruell dede of your husbande.

Clit. Nowe therfore seinge this thinge is chaunsed so unfortunately unto me, 820
I shall moste earnestelie desier you O Achilles, to helpe me nowe in this miserie: for the reproche shalbe yours, seinge my daughter beinge sente for
[fol. 84] under

Iphigeneya.

under the color of your name, shall nowe be slaine. Besides this yf you do not helpe us, we can bi no meanes auoide this mischefe: for I alone beinge a woman can not perswade Agamemnon: And if you forsake us, none shall dare to take our parte. 830

Cho. Truly it is a uerie troblesome thinge to haue childrẽ: for we are euen by nature compelled to be sorie for their mishappes.

Achill. My minde is trobled more and more, for I am wonderfullie moued withe your pitious complainte: Wherfore seinge you haue required helpe at my hande I will promise you to deliuer bothe you, and your daughter from this miserie, if by any meanes I maye withestande the cruell pretence 840 of Agamemnon and his brother. for this matter pertainethe unto me also, bicause that if she beinge sent for in my name shulde be slaine, then truly it wolde turne to no small dishonor to me. Wherfore I am compelled to helpe your daughter so moche as shall lie in my power: not onlye for that I am moued withe pitie, but also

Iphigeneya.

also bicause it shoulde sounde to no litell
reproche to me, if that throughe my occa- 850
tion your daughter shulde be slaine.

+Cli. Suerlie you haue spoken uerie well and
like a noble man.

How therfore I praye you shall I giue you
thankes worthie your desertes: for if
I shulde prayse you to moche, I feare
leste I shulde moue you to hatred, ra-
ther then to pitie, for then' you wolde
iudge me to be a flatterer, whiche of all
noble men is to be abhorred, Againe 860
if I shulde giue you fewer thankes, thã
you deserue, then I may well be counted
unthankefull: so that now I doughte
what to do: but seinge you so gently
haue promised me your helpe, I will
submit bothe me, and my daughter
under your rule: Wherfore if it please
you I will sende for her hether, that
she hir selfe may require helpe at
your hande. 870

[fol. 85]

Achill.

Iphigeneya.

Achill. No trulie I thinke it not mete, that she shulde come abrode, for suerly men wolde iudge euell of hir, if she shulde come moche amongste companie. It is beste therfore that you kepe hir at home, and as for my parte trulie I will do as moche for hir as shall lie in my power. But I thinke it beste, that you shulde proue firste if you can perswade her father not to deliuer her.

Clit. Suerlye I shall not preuaile withe him: for ⁸⁸⁰ he is so fearfull, that he dareth do nothinge witheout the consent of the whoole hooste.

Achil. Althoughe you thinke you shall not perswade him, yet it is mete that firste you shoulde shewe him, what a greuous thinge it is to be called a destroyar of his owne children, and if he be nothinge moued withe that, then you may lawfully seke helpe at other folkes handes.

Clit. You haue spoken uerie well. Wherfore I ⁸⁹⁰ will folowe your counsell. but tell me I praye you wher shall I finde you, that I may shew you what answer he dothe make me?

Iphigeneya.

Achil. I will tarie heare till you come againe, for
suerly if I shulde goo with you, you shoulde
be sclandered by me.

Clit. In all this matter I will be ruled by you,
wherfore if I obtaine my swte the than-
kes shall be yours and not mine. But ⁹⁰⁰
nowe heare cōmeth Agamemnon, shew
me I praye you therfore what I shulde
answer him if he aske for my daughter,
seinge that she maketh soche mone.

Aga. I am gladde that I haue met withe you
O Clitemnestra: for I haue diuers
things to talke withe you of.

Clit. If you haue any thinge to saie to me,
tell me I pray you, for I am redie
to heare. 910

Aga. Firste call out my daughter that she
maye goo withe me to the temple of
the goddes Diana, for I haue prepar-
ed all thinge redie for the sacrafice.

Clit. You haue spoken well, thoughe in dede
your doinges do not agre withe your
[fol. 86] wordes

Iphigeneya.

wordes, but goo your waies daughter
withe your father, and take withe you
your brother Orestes.

Aga. Why do you wepe and lament so daughter? 920

Iphi. Alas? how shoulde I suffer this troble, seinge
that all mortall men ar uexed bothe in
the beginninge, the middeste, and the
endinge of their miserie.

Aga. What is the cause, that all you are so
sorowfull?

Clit. I will shewe you, if you will promise
me to tell me one thinge, whiche I
will require.

Aga. Yes trulie I will graunte you your re- 930
queste, for I did thinke to haue asked
it of you.

Clit. I heare saie that you goo aboute to sleye
your owne childe.

Aga. What, you haue spoken thos thinges,
whiche you oughte neither to saye, nor
yet to thinke.

Clit. Answer me I praye you to this questi-
on, as you promised.

Aga.

Iphigeneya.

Aga. It is not lawfull for me to answer you ⁹⁴⁰
to thos thinges, whiche you ought not
to knowe.

Clit. I haue not enquired of any thinge that
dothe not becōme me: but take you hede
rather, leste you make suche an answer
as you ought not.

Aga. Who hathe done you any iniurye, or who
hathe giuen you cause to saie so?

Clit. Aske you this question of me? as though
your crafte coulde not be perceiued. ⁹⁵⁰

Aga. Alas, I am trobled more and more, for all
my secrete councell is now openli declared.

Clit. In dede I haue harde of all that, whiche
you haue prepared for your daughter:
yea and you your selfe haue partelie
confessed it in holdinge your peace.

Aga. I am constrained to holde my peace,
bicause I haue tolde you so manifest
a lye that I can not denie it. ⁹⁶⁰

[fol. 87]

Clit.

Iphigeneya.

Clit. Herken nowe I praye you therfore: for I muste nedes tell you of your faute. Do you not remember, that you married me with the good will of all my frindes, takinge me awaye with the stronge hande, after that you had slaine my other husbände Tantalus, whiche cruell dedes my brother Castor and Pollux wolde haue reuenged, excepte Tindarus my father had deliuered you out of that parell: so that by ⁹⁷⁰ his meanes, you did obtaine me to be your wife, who after I was married neuer shewed my selfe disobedient unto you in any thinge. And then I happened to haue thre sones at one birthe, and afterwarde one daughter, and will you nowe sleye hir, knowinge no iuste cause whie? For if any man shoulde aske of you the cause of the deathe of your daughter, you wolde answer for Helens sake, whiche ⁹⁸⁰ can be no lawfull cause, for it is not mete, that we sholde sleye our owne childe for a naughtie womans sake: neither destroye thos that by nature we ought

Iphigeneya.

oughte to loue, for their cause only
whiche are hated of all men. Besides
this, if you kille my daughter, what
lamentacion muste I nedes make,
Whan I shall goo home, and wante
the companie of her? consideringe that ⁹⁹⁰
she was slaine bi the handes of her owne
father: Wherefore if you will not be mo-
ued withe pitie, take hede leste you
compelle me to speke thos thinges, that
do not become a good wife: yea and you
your selfe do thos thinges that a good
man ought not. But tell me nowe I
praie you, what good do you obtaine by
the deathe of your daughter? do you
loke for a fortunate retorne? trulye ¹⁰⁰⁰
you can not by this meanes get that,
for that iourneye can not ende happely
whiche is begöne withe mischefe. Besides
this suerlie you shall stirre up the goddes
to anger againste you. for they do euen
hate them, that are manquellers. Agay-
ne you can not enioye the companie of
your other children whan you come home,
[fol. 88] for

Iphigeneya.

for they will euen feare and abhorre you, seeinge that willinglie you do destroye your daughter, and you shall not only fall into this mischefe, but also you shall purchase your selfe the name of a cruell tyrante. For you weare chosen the captaine ouer the grecians to execute iustice to all men, and not to do bothe me and also your children suche an iniurie: For it is not mete that your children shuld be punished for that whiche pertaineth not to you, neither ought I to loose my daughter for Helenas cause who hath neuer shewed her selfe faithfull to hir husbnde. 1010 1020

Cho. It is mete, O Agamemnon, that you shulde folowe your wiues counsell. for it is not lawfull that a father shulde destroy his childe.

Iphi. Nowe O father I knelinge uppon my knees and makeinge moste humble sute, do mooste earnestely desier you to haue pitie uppon me your daughter, and not to sleye me so cruelly. for you knowe it is geuen to all mortall men to be desirous of life. Ageine remember that I am
your 1030

Iphigeneya.

your daughter, and howe you semed euer
to loue me beste of all your children, in
so moche that you weare wonte euer to
desier, that you might see me married to
one worthie of my degree, and I did
euer wisshe agayne, that I might liue
to see you an olde man, that you mi- 1040
ght haue moche ioye bothe of me, and
also of your other children. And will
you nowe consent to my dethe? forget-
tinge bothe that whiche you weare won-
te to saye, and also what paine you and
my mother toke in bringinge me up,
knowing no cause in me worthie of
deathe? for what haue I to do withe He-
lena. But nowe father seinge you are
nothings moued withe my lamentation, 1050
I will call hether my yonge brother Orestes,
for I knowe he will be sorye to see his sis-
ter slayne, and againe you can not
choose, but you muste nedes haue pitie
either of him, or els of me, consideringe
what a lawfull requeste we do desier,
for you knowe that all men are desi-
[fol. 89] rous

Iphigeneya.

rous of lyfe, and ther is no wise man, but he
will choose rather to liue in miserie than
to die.

1060

Aga. I knowe in what thinges I ought to shewe
pitie, and wherin I ought not, and I loue my
children as it becōmethe a father, for I do
not this of my selfe, nor yet for my
brothers sake, but rather by compulsion of
the hooste: for the goddes haue answered
that they can not passe the see without
your dethe, and they are so desirous to
go thither, that they care not what troble
and miserie they suffer: so that they may
see it. Wherfore it lieth not in my power
to withstande them: for I am not able
to make any resistance againste them.
I am therfore compelled daughter to de-
liuer you to them.

1070

Cli. Alas, daughter into what miserie are bothe
you and I driuen, seinge that your owne
father will concente to your deathe.

Iphi. Alas mother this is the laste daie, that
euer I shall see you. O Vnhappi Troye
whiche haste norissed and brought up
that wicked man Paris: O Vnfortunate
Venus

1080

Iphigeneya.

Venus whiche diddest promise to giue
Hellena to him, for you haue bene the
cause of my destruction, thoughe in
dede I throughe my deathe shall purcha-
se the grecians a glorious uictorie. Alas
mother in what an unluckye time
was I borne, that myne owne father
whiche hathe concented unto my deathe, 1090
dothe nowe forsake me in this miserie.
I wolde to god that the grecians had
neuer taken in hande this iornie.
But me thinkes mother, I see a
grete companie of men cōminge hether,
what are they I praye you?

Clit. Trulye yonder is Achilles.

Iphi. Let me then I praie you go hens
that I may hide my face: for
I am ashamed. 1100

Clit. What cause haue you so to do?

Iphi. Trulie bicause it was saied that I shul-
de haue bene his wife.

[fol. 90]

Clit.

Iphigeneya.

Clit. Daughter, you muste laie awaie all shamefastenes now, for you may use no nicenes: but rather proue by what meanes you maye beste saue your life.

Cho. Alas Clitemnestra howe unhappi arte thou for truly ther is grete talkinge of the in the whoole citie.

1110

Clit. Wherof I pray you?

Cho. Of your daughter how she shalbe slaine.

Clit. You haue brought me uerie euell nwes, but tell me I praye you doth no bodie speake againste it?

Achil. Yes I my selfe haue bene in dawnger of my life, bicause I toke your daughters parte.

Clit. Who I pray you dare hurte you?

Achil. Truly the whoole hooste.

Clit. Do not your owne contrie men of
Mirmido helpe you?

1120

Achil. No truly, for euen they also did speke againste me saienge, that I was in loue withe her, and therfore I did preferre myne owne pleasure, aboue the cōmodite of my countrie.

Clit.

Iphigeneya.

Clit. What answer then made you unto them?

Achil. I saied that I ought not to suffer her to be slaine whiche was reported by hir owne father that she shoulde haue bene my wife.

1130

Clit. You saied well in dede: for Agamemnon sente for her from grece, faininge that is was for that purpose.

Achil. But thoughe I coulde not preuaile againste suche a multitude of people, yet I will do as moche as shall lie in my power for you.

Clit. Alas then you alone shalbe compelled to striue againste many.

Achil. Do you not see a greate companye of harneste men?

1140

Clit. I praye god they be your frindes.

Achil. Yes trulye that they be.

Clit. Than I hope my daughter shall not die.

Achil. No that she shall not, if I can helpe hir.

Clit. But will ther come any bodie hether to sleye hir?

[fol. 91]

Achil.

Iphigeneya.

Achil. Yea truly Vlisses will be heare anone withe a greate companie of men to take her awaie.

Clit. Is he cōmanded to do so, or dothe he it but of 1150
his owne heade?

Achil. No truly he is not cōmanded.

Cli. Alas then he hathe taken uppon him a wicked dede, seinge he will defile him selfe withe the daunger and deathe of my daughter.

Achil. Truly but I will not suffer him.

Clit. But if he goo aboute to take my daughter awaye withe stronge power what shall I do then?

Achil. You ware beste to kepe her by you, for 1160
the matter shalbe driuen to that pointe.

Iphi. Herken O mother I praye you unto my wordes. for I perceiue you are angrie withe your husband, whiche you may not do. for you can not obtaine your purpose by that meanes: And you ought rather to haue thanked Achilles, bicause he so gentelly hathe promised you his helpe, whiche maye happen to bringe him into a greate mischefe. I wolde counsell you 1170
ther-

Iphigeneya.

therfore to suffer this troble paciently, for
I muste nedes die, and will suffer it wil-
lingelye. Consider I praie you mother,
for what a lawfull cause I shalbe slaine.
Dothe not bothe the destruction of Troie,
and also the welthe of grece, whiche is the
mooste frutefull countrie of the worlde
hange upon my deathe? And if this wicked
enterprise of the Troians be not reuenged,
than truly the grecians shall not kepe 1180
neither their children, nor yet their wiues
in peace: And I shall not onlie remedie
all thes thinges withe my deathe: but
also get a glorious renowne to the gre-
cians for euer. Againe remember how
I was not borne for your sake onlie, but
rather for the cōmodite of my countrie,
thinke you therfore that it is mete, that
suche a companie of men beinge gathe-
red together to reuenge the greates in- 1190
iurie, whiche all grece hathe suffered
shoulde be let of their iournye for my
cause. Suerlie mother we can not spe-
ke againste this, for do you not thinke

[fol. 92]

it

Iphigeneya.

it to be better that I shulde die, then so many noble men to be let of their iournye for one womans sake? for one noble man is better than a thousande women. Besides this se-inge my deathe is determined amongst the goddes, trulie no mortall man oughte ¹²⁰⁰ to witstande it. Wherefore I will offer my selfe willingly to deathe, for my countrie: for by this meanes I shall not only leaue a perpetuall memorie of my deathe, but I shall cause also the grecians to rule ouer the barbarians, whiche dothe as it weare properly belonge to them. for the grecians bi nature are free, like as the barbarias are borne to bondage.

Cho. Suerlie you are happie O Iphigeneya, that ¹²¹⁰ you can suffer so pacientlye all this troble.

Achil. Trulie I wolde counte my selfe happi if I mighte obtaine the O Iphigeneya to be my wife, and I thinke the O grece to be uerie fortunate bicause thou haste norisshed soche a one: for you haue spoken uerie well, in that you will not striue againste the determinacion of the goddes. Wherefore I beinge not onlie moued withe pitie, for that I see you brought into suche a necessite, but also stirred up ¹²²⁰ more

Iphigeneya.

more withe loue towardes you, desiringe
to haue you to my wife, will promise you
faithefullye to withstande the grecians,
as moche as shall lye in my power, that
they shall not sleye you.

Iphi. Suerlie I haue spoken euen as I thoughte
indede: Wherfore I shall desire you O Achil-
les, not to put your selfe in daunger for
my cause: but suffer me rather to saue
all grece withe my deathe. 1230

Achil. Trulie I wonder gretelie at the bouldenes
of your minde. And bicause you seme
to be so willinge to die, I can not speake
againste you: yet neuertheles I will pro-
mise to helpe you still, leste you shulde
happen to chaunge your minde.

Iphi. Wherfore mother, do you holde your peace
lamentinge so withe in your selfe.

Clit. Alas, I wretched creature haue greate
cause to mourne. 1240

Iphi. Be of good comforte mother I praie you,
and folowe my councell, and do not
teare your clothes so.

[fol. 93]

Cli.

Iphigeneya.

Cli. Howe can I do otherwise, seinge I shall loose you.

Iphi. I praie you mother, studie not to saue my life, for I shall get you moche honor by my deathe.

Clyt. What shall not I lament your deathe?

Iphi. No truly you oughte not, seinge that I¹²⁵⁰ shall bothe be sacraficed to the goddes Dyana and also saue grece.

Cly. Well I will folowe your cownsell daughter, seinge you haue spoken so well: but tell me, what shall I saye to your sisters from you?

Iphi. Desier them I praie you, not to mourne for my deathe.

Clit. And what shall I saye unto the other uirgins from you.

Iphi. Bid them all farewell in my name, and I¹²⁶⁰ praye you for my sake bringe up my litell brother Orestes, till he come to mans age.

Clit. Take your leaue of him, for this is the laste daie, that euer you shall see him.

Iphi.

Iphigeneya.

Iphi. Farewell my welbeloued brother, for I am
euen as it weare compelled to loue you,
bicause you ware so glad to helpe me.

Clit. Is ther any other thinge, that I may
do for you at grece?

Iphi. No truly, but I praie you not to hate ¹²⁷⁰
my father for this dede: for he is com-
pelled to do it for the welthe and honor
of grece.

Clit. If he hath done this willinglye then
trulye he hathe cōmitted a dede
farre unworthie of suche a noble man
as he is.

Iphi. Who is this, that will carie me hence
so sone?

Clit. I will goo withe you O daughter. ¹²⁸⁰

Iphi. Take hede I praye you leste you happen
to do that whiche shall not become you:
Wherfore O Mother I praye you folowe
my councell and tarie heare still,
for I muste nedes goo to be sacrafised
unto the goddes Diana.

[fol. 94]

Iphigeneya.

Clit. And will you go awaye, O daughter, leuinge me your mother heare?

Iphi. Yeaer suerlye mother, I muste goo from you unto suche a place, from whence I shall neuer ¹²⁹⁰ come ageine, althoughe I haue not deserued it.

Clit. I pray you daughter tarie, and do not forsake me nowe.

Iphi. Suerlye I will goo hence Mother, for if I did tarie, I shulde moue you to more lamentation. Wherefore I shall desier all you women to singe some songe of my deathe, and to prophecie good lucke unto the grecians: for withe my deathe I shall purchase unto ¹³⁰⁰ them a glorious uictorie; bringe me therfore unto the aultor of the temple of the goddes Diana, that withe my blode I maye pacifie the wrathe of the goddes againste you.

Cho. O Quene Clitemnestra of moste honor, after what fassion shall we lament, seinge we may not shewe any token of sadnes at the sacrafice.

Iphi. I wolde not haue you to mourne for my ¹³¹⁰ cause, for I will not refuse to die.

Cho.

Iphigeneya.

Cho. In dede by this meanes you shall get your selfe a perpetuall renowne for euer.

Iphi. Alas thou sone, whiche arte comforte to mans life, O thou light whiche doeste make ioyfull all creatures, I shalbe compelled by and by to forsake you all and to chaunge my life.

Cho. Beholde yonder goethe the uirgine to be sacraficed withe a grete companye of ¹³²⁰ souldiers after hir, whos bewtifull face and faire bodi anone shalbe defiled withe hir owne blode. Yet happie arte thou, O Iphigeneya, that withe thy deathe, thou shalte purchase unto the grecians a quiet passage, whiche I pray god may not only happen fortunatelie unto them, but also that they may returne againe prosperously withe a glorious uictorie. ¹³³⁰

Nun. Come hether, O Clitemnestra for I muste speke withe you.

Clit. Tell me I praie you what woulde you withe me, that you call so hastily, is ther any more mischefe in hande that I muste heare of?

[fol. 95]

Nun.

Iphigineya.

Nun. I muste tell you of a wonder, whiche hathe happened at the sacrafisinge of your daughter.

Clit. Shew me I pray you quickly what it is?

Nun. As we wente unto the place wher the sacra- 1340
fice shulde be, and passed thorowe the plesant
fildes, wher the whole hooste waited for your
daughter: Agamemnon seinge hir brought unto
her deathe, began to lament and wepe. But
she perceyuinge what mone hir father made
saied unto him thes wordes, O father, I am
come hether to offer my bodie willinglie for
the wellthe of my countrie: Wherfore seinge
that I shall be sacraficed for the cōmodite of
all grece, I do desier you, that none of the 1350
grecians may slaie me preuilie: for I will
make no resistance ageinste you. And whan
she had spoken thes wordes, all they whiche
weare present, weare wonderfullie
astonied at the stoutenes of her minde: So
after this, Achilles withe the reste of the
whole hooste began to desier the goddes
Diana, that she wolde accepte the sacrafice
of the uirgins blode, and that she wolde
graunte them a prosperous succes of their 1360
iorney. And whan they had made an
ende

Iphigeneya.

ende: the prestetakinge the sworde in his hande, began to loke for a place conuenient, wher he might sle your daughter; sodenly there chaunced a grete wonder, for althoughe all the people harde the uoice of the stroke, yet she uanished sodenlye awaye, And whan all they meruelinge at it, began to giue a greate skritche, then ther appeared unto them a white harte lienge ¹³⁷⁰ before the aultor, strudgeling for life. And Calchas beinge then present, and seinge what had happened, did wonderfully reioyse, and tolde the capitaines, that this harte was sente of the goddes, bicause she wolde not haue hir aultor defiled withe the blode of your daughter. Moreouer he saied that this was a token of good lucke, and that their iournie shoulde chaunce prosperously unto them. ¹³⁸⁰ Wherfore he willed that they shulde tarye no lenger here. And whan this was so finisshed, Agamemnon willed me to shewe all thes thinges unto you, bicause

[fol. 96]

Iphigeneya.

cause that I my selfe was present ther: Wherefore I shall desier you, to thinke no unkindnes in the kinge your husbände: for suerlie the secrete power of the goddes will saue them whom they loue: for this daie your daughter hathe bene bothe aliue and deade. 1390

Cho. Suerly O Clitemnestra you oughte to reioise of this nwes, that your daughter is taken up into heauen.

Clit. But I am in doughte whether I shulde beleue that thou, O daughter, arte amongste the goddes, or els, that they haue fained it to comforte me.

Cho. Beholde yonder cōmeth Agamemnon, who can tell the truthe of all this matter.

Aga. Trulye wife, we are happie for our daughters 1400 sake, for suerlie she is placed in heuen: But nowe I thinke it beste that you goo home, seinge that we shall take our iournye so shortely unto Troy: Wherefore nowe fare you well. And of this matter I will cōmune more at my returne, and in the meane season I praie god sende you well to do, and your hartes desier.

Cho

Iphigeneya.

Cho. O happie Agamemnon, the goddes graunte the a
fortunate iournie unto Troye, and a
mooste prosperous returne againe. 1411

Finis.

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